

Rev. A. Lowell

BOSTON RECORD

And Religious Telegraph.

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TERMS.

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RELIGIOUS.

From the Christian Herald.

THE DEATHS OF BELIEVERS AND INFIDELS, EXHIBITED IN CONTRAST.

The following pieces have been collected, not with a particular desire to perpetuate the recollection of the unhappy and tormenting deaths of those who have been unbelievers of the Gospel; but with a more special design, that those who sometimes feel disposed to tread in the footsteps of the infidels of former days, may see the dreadful state in which they have terminated their lives. And that it may also be seen what support great and good men have received when about to leave the world, from the hope of eternal life through Jesus Christ. The statements given are as well authenticated, we believe, as historical facts generally are.

BELIEVERS.

"The chamber where the good man meets his fate, is privileged beyond the common walk—Of virtuous life, . . . quite in the verge of heaven."

"What is death, that I should fear it? To die, why 'tis to triumph; 'tis to join The great assembly of the good and just; Immortal worthies, heroes, prophets, saints! 'Tis to behold, (O rapture to conceive!) Those we have known and loved and lost below!—Who would not die for this? Who would not die that he might live forever!"

TOPLADY

Was supported with divine consolations during his last sickness. A few days before his death he said to a friend, "It is impossible to describe how good God is to me. This afternoon I have enjoyed such a season—such sweet communion with God, and such delightful manifestations of his presence with and love to my soul, that it is impossible for words, or any language to express them. I have had peace and joy unutterable.—The comforts and manifestations of God's love are so abundant, as to render my state and condition the most desirable in the world. I would not exchange my condition with any one upon earth."

The same friend calling upon him two before his death, he said, with hands clasped, and eyes lifting up and starting with tears of evident joy: "I cannot tell you the comforts I feel in my soul. They are past expression. The consolations of God to such an unworthy wretch are so abundant, that he leaves me nothing to pray for, but a continuance of them. I enjoy a heaven already in my soul. My prayers are all converted into praise."

"O how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight. O that I had wings like a dove, then I would flee away to the realms of bliss, and be at rest forever! O that some guardian angel might be commissioned; for I long to be absent from the body, and be with my Lord for ever."

"O what a day of sunshine has this been to me! I have not words to express it. It is unutterable. I am happy beyond all description. I am without interruption he has been with me."

"O what delights! Who can fathom the joys of the third heaven? The sky is clear; there is no cloud; come Lord Jesus, come quickly."

HERVEY

When his dissolution drew near, he said to them about him:—"How thankful am I for death! It is the passage of the Lord and Giver of eternal life.—O welcome, welcome, welcome death! thou mayest well be reckoned among the treasures of the Christian! To live is Christ, but to die is gain!—Lord, now lettest thou thy servant depart in peace, according to thy word, for my eyes have seen thy precious salvation."

RALEIGH.

One of the most illustrious heroes that England ever bred—a man equally celebrated for valor, for genius and for learning, was not ashamed to address his wife in the view of approaching dissolution in the following pious strain—

"Love God, and begin betimes. In him you shall find true and everlasting comfort. When you have travelled and wearied yourself with all sorts of worldly cogitations, you shall sit down by sorrow in the end.—Teach your son also to serve and fear God while he is young, that the fear of God may grow up in him.—Then will God be a husband to you, and a father to him—a husband and father that can never be taken from you."

LOCKE.

For fourteen or fifteen years he applied himself closely to the study of the holy scriptures, and employed the last period of his life hardly in any thing beside. He was never weary of admiring the grand views of that sacred book, and the just retribution of all its parts. He every day made discoveries in it, that gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge among them, that even the day before he died, he very particularly exhorted all about him to read the holy scriptures, exalting the love which God showed to man in justifying him by faith in Jesus Christ, and returning him special thanks for having called him to the knowledge of that Divine Saviour. To a person who asked him, which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, he replied—Let him study the Holy Scriptures, especially the New Testament. Therein are contained the rules of eternal life.—It hath God for its author—salvation for its end—and Truth, without any mixture of error, for its matter."

UNBELIEVERS.

"In that dread moment, how the frantic soul Raves round the walls of her clay tenement, Raves to each avenue and shrieks for help; But shrieks in vain! . . . How wretchedly she looks On all she's leaving, now no longer hers: A little longer—yet a little longer, Oh might she stay to wash away her stains And fit her for her passage! . . . Mournful sight! Her very eyes weep blood! . . . And every groan She heaves is big with horrors! . . . But the foe Persues her close through every lane of life, Till forced at last to the tremendous verge, At once she sinks to everlasting ruin!"

HOBBS

When a celebrated infidel of the last age, who in his old age would sometimes speak very unbecomingly of God and his word. Yet, when alone he was haunted with the most tormenting reflections, he would awake in great terror, if his candle but began to go out in the night. He could never get any discourse of death, and seemed to cast off thoughts of it. His last sensible words were,

when he found he could live no longer, 'I shall be glad then to find a hole to creep out of the world at.' And notwithstanding all his high pretensions to learning and philosophy, his uneasiness constrained him to confess, when he drew near the grave, that 'he was about to take a leap in the dark.' The writings of this old sinner, ruined the earl of Rochester, and many other gentlemen, as that nobleman himself declared, after his conversion.

AN ATHEIST.

Barnaby, a physician in London, was intimately acquainted with an atheist. After some time he was seized with a violent fever, and sent for the doctor. He came and prescribed several medicines, but none of them took effect. At length he told him plainly, Sir I know nothing more that can be done; you must die. Upon this he clenched his fists, gnashed his teeth, and said with the utmost fury, 'God! God! I won't die!' and immediately expired.

VOLTAIRE.

During a long life, was continually treating the holy Scriptures with contempt, and endeavoring to spread the poison of infidelity among all nations. In his last illness he sent for Trochu. When the doctor came, he found Voltaire in the greatest agony, exclaiming in the utmost horror—I am abandoned by God and man. Doctor, I will give you half what I am worth, if you will give me six months life. The doctor answered—Sir, you cannot live six weeks. Voltaire replied—Then I shall go to hell and you will go with me; and soon after expired.

THE BIRTH DAY—VOLTAIRE AND HALYBUTON.

"Who," says Voltaire, "can, without horror, consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils; and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself; and I wish I had never been born."

Now let us hear the language of the excellent Halybuton, who died as he lived, full of confidence in God. "I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him for ever and ever. O the thoughts of that glorious day! I am sweet and ravishing. O how I wonder at myself that I do not love him more, and that I do not admire him more. What a wonder that I enjoy such comfort under all my bodily pains, and in the view of death itself. What a mercy that having the use of my reason, I can declare his goodness to my soul. I long for his salvation; I bless his name that I have found him, and die rejoicing in him. O blessed be God that I was born! O that I was where he is. I have a father and mother, and ten brothers and sisters, in heaven, and I shall be the eleventh. O there is a telling in this Providence, and I shall be telling it forever. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? Blessed be God that—ever I was born."

[Joy's Morning Exercises.

GETTING RELIGION.

We children of men are for becoming good too easily; Jesus is looking for the ungodly. We are for making ourselves righteous at once; the Lord is inquiring for sinners. We set ourselves too speedily on high, Jesus will see us in the depths. Therefore does he sometimes permit the devil to stir up, a little, the sink of our corrupt hearts, in order that its foul odour may ascend and be perceived by us, and the brood and snakes and adders, which lie still and unseen at the bottom, may come up, and dabble upon the surface before our eyes. Therefore does he sometimes permit, that the evil one should rouse a little the insatiable swarm of godless thoughts and lusts, that remained torpid in the back chambers of the soul, that we may know all that God's temple yet harbors, and that self-conceit and pride may be clean destroyed in us. Therefore does he sometimes permit the adversary to attack us, and to sound the trumpet to our slumbering lusts. Hail! how are we then astonished, that they are yet there, the old, hateful companions;—and we thought we had long since swept them away, and made a clean house, with the besom of our pious observances. Now, however, we find it quite otherwise. Then sees the beloved bride the paint fall off from her face; and she is again, as at first, a negress, black and ugly, and repents again with her first repentance, but also loves again with her first love, and so will the Bridegroom have it. Then in an instant the far-advanced saint feels the top-step of his sanctuaries snap beneath his feet; and now, O sad! he cannot so much as stand upon the lowest. He lies fallen and prostrate, a poor sinner, such as perhaps he never was before. Then sees the proud peacock his glittering tail fall suddenly to the earth; his beauty vanishes like the mist; the fine bird begins to cast his feathers, becomes naked and bare; creeps away, all red with shame, into a corner; and begins to congratulate himself, with all his heart, that it rests with Another to furnish him with the festal garment; and that upon Golgotha there stands a cross; and that upon the throne there sits a queen, whose name is not Justice, but Grace! Grace!

Krummacker's Evangelical Sermons.

CHRISTIAN INTERCOURSE.

The Christian Watchman recommends the following rules, for making the meetings of Associations useful. They are equally applicable to the meetings of Conferences of Churches, and other public religious occasions.

1. Let the church which anticipates receiving the Association, be frequently and fervently in prayer for a blessing on the meeting, previous to the time.
2. Let them avoid unnecessary anxiety and profusion in making provision for their Christian guests, and be chiefly intent on the higher objects in view.
3. Let ministers and delegates make serious, prayerful, and persevering efforts to diffuse spiritual blessings through the families to which they repair, by directing conversation to the most important subjects, avoiding that jesting which is not convenient, and embracing suitable opportunities to converse with the young, and lead such as are strangers to religion to feel its inestimable worth.
4. It should be the aim of delegates and visitors at these interesting seasons, to be particular in attending all the devotional meetings.
5. Interspersing prayer and praise, at suitable intervals, during the hours of business, would be a happy relief, and frequently might be especially appropriate, provided the services were brief.
6. Where circumstances render it convenient, a happy effect is produced by joining in celebrating the Lord's Supper, at the close of the session.

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SABBATH DEPARTMENT.

EXAMINATION OF CERTAIN DOCTRINES OF THE FRIENDS OF SABBATH SILENCE.

CONCLUSION.
Addressed to the moral and reflecting part of the People of the United States of America.

My FELLOW CITIZENS, I have, in the preceding pages, placed before you a faithful account of the political doctrines of a class of men, who wish to prejudice your minds against the religion of your fathers, and prevail upon your rulers to break their allegiance with the God of heaven. I have proved to you, from the known history, and religious character, of our progenitors; from the Declaration of Independence, from the Constitution, and from the very nature of things; from the opinions of the wise and enlightened men of other days, from the history of religion, and from the word of God; that these doctrines are false. I have shown you, in an epitomized history of the French Revolution, the natural effects of national infidelity upon civil liberty. I now beseech you, by the love of liberty, which is natural to all men, to arise, and by your patronage and your influence, save the inheritance of your fathers from that dreadful experiment, which cost France more than two millions of lives, and more than two thousand millions of dollars.

Though the structure of our government is much nearer the perfection of human wisdom than any of the republics which have existed before it, yet it is not indestructible. Like them, it is composed of fallen men, and like them, it must perish, if religion and morality, (which the immortal Washington called the great pillars of human happiness, and the firmest props of the duties of men and citizens,) be withdrawn from its support. These are indeed necessary in every species of free government; but in proportion as the structure of popular institutions give force to public opinion, it is essential that public sentiment should be enlightened and corrected by that wisdom which cometh down from above. The history of the world furnishes us with abundant evidence that the latent cause of the overthrow of free government, is the selfishness of the human heart.

This principle has always been the nursing mother of domestic hostility, and the history of our own country, in the years that have gone by, should convince us, that we can plead no exemption from its distracting influence. A cupidity for wealth, and a lust for power, have already greatly weakened the bond of public union. The adverse policy of the different sections of our country, and of the different classes in the same section, have divided our land into factions, which are more disposed to vex and oppress each other, than to unite in seeking the general good.

The local jealousies of the north and the south; the conflicting claims of the free and the slave holding states; together with the different interests of the agricultural, commercial, manufacturing, and mining classes of community; put facilities into the hands of political demagogues, to excite a factious spirit, and inflame the public mind; and will, if not restrained, at no very distant period, enable some modern Pericles to bring on a civil contest, which will be quite as fatal to the liberties of our rising Empire as the Peloponnesian war was to the Athenian commonwealth.

The Political Father of our happy country,* had a prospective view of our present perilous condition; and it was in anticipation of our danger, from the selfishness of the human heart, that he so tenderly, and so earnestly, recommended to us the benevolent and peaceable religion of Jesus Christ. It was the importance of that religion to keep in check that self-seeking, and malevolent spirit of party, that led him to consider it one of the chief pillars of human happiness, and an indispensable support of political prosperity. "In vain," (said this good old statesman,) "would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness," (religion and morality,) "these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity."

But Gen. Washington was not only sensible, that the Christian religion was necessary to check the selfishness of the human heart, and soften the rancor of party spirit, and keep up a sense of the obligation of oaths, and restrain the citizen from secret crimes, and enlighten and purify the mind; but he knew also, that God had threatened to punish wicked nations, who should despise his authority and trample on his law. In his message to Congress, when entering upon the office of President of the United States, he fully recognizes this interesting truth. "We ought," said he, "to be persuaded, that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained."

Now, my fellow citizens, let me appeal to you as patriots, not to say as Christians, whether you are willing, with these sentiments of the Father of our country spread out before you, and with the warning voice of Jehovah sounding in your ears, and the ravages which infidelity has made in other nations yet fresh in your memory; to sanction the principles which infidel politicians are endeavoring to establish in our land? Are you willing to become accessory to the crime of taking off the restraints of religion from the people who compose our mighty republic, and withdrawing the nation from under the divine protection? If you are, you have only to sleep on for a few years more, and the work will be accomplished. Congress have already virtually repealed the fourth commandment of the law of God, and the whole revenue of the post-office department is held out as a lure to our citizens, to trample upon the Sabbath of the Lord. The committee of the senate, last winter, boldly assumed the ground, that there were no Christian nation; and while they placed the religion of Jesus Christ, upon a level with the religion of the Koran, and the Shaster, they declared to the world that

Congress had no right to know what the law of God was.

This heaven daring stand, the legislature of the nation have taken, fellow-citizens, in your name. The constitution considers these proceedings, the proceedings of the United States in Congress assembled; and the nation is responsible for the insult offered to the King of Kings, and Lord of Lords.

Believe me, my countrymen, a fearful conspiracy is formed against the religion of your fathers. The sentiments of infidelity have already taken deep root in our land, and the men of the present generation must decide the momentous question, whether this great Christian republic shall move on in the safe path explored and recommended by the patriots of '76; under the healthful influence of her Bibles and her Sabbaths; or be thrown upon the ocean of experiment, with no other compass than that by which the leaders of the French Revolution were guided, in their bloody and disastrous course.

The present time, is the time to decide and to act. A mightier effort must be made than has ever yet been made, to check the progress of infidelity, restore the tone of public morals, and spread the influence of religion through our land, or all is lost.

Do you ask what you must do to preserve the fair inheritance of your fathers? I answer: you must take a more decided stand in favor of religion and morality. You must exert yourselves to send the Bible and other means of grace into your destitute settlements. You must withdraw your support from those editors who make their papers subservient to the purposes of infidelity. You must make a broad distinction between vice and virtue; and while you support and sustain the latter by your patronage and your influence, you must use all lawful means to discourage and put down the former. You must, in the humble and peaceable spirit of the Gospel, respectfully petition the Congress of the United States to restore to the nation her Sabbaths, that she may enjoy her religious institutions as she did when the men of seventy-six guided her councils. Tell them, in the language of the immortal Washington, that they claim the tribute of patriotism in vain, who labor to subvert the institutions of religion. Tell them, that when an English monarch was laboring to extend his prerogative and rivet the chains of despotism upon the necks of your pitiful forefathers, one of his measures was a proclamation to encourage the vices of the people, and to discourage the virtues. Tell them that your fathers venerated the religion of the gospel; that they considered its prevalence indispensable to the prosperity of the country, and that you, their children, will never rest until the authority of God shall be regarded, and the institutions of religion respected, by the representatives of the nation.

Do these things in a becoming spirit, and persevere in them with a firmness becoming freemen, and accompany your efforts with your earnest prayers at the Throne of Grace, and if your country falls, you will have the satisfaction of knowing that you are innocent.

* See his Hist. Pur. vol. ii. page 140.

HOME MISSIONS.

For the Boston Recorder.
ANNUAL MEETING AND REPORT OF AN AUXILIARY.

The second anniversary of the Old Colony Auxiliary Domestic Missionary Society was held at Plympton, Rev. Mr. Dexter's Meeting-house, on Wednesday, Oct. 28, 1829. The Rev. O. Cobb was called to the chair. The meeting was opened with singing, and prayer by the Rev. Mr. Martin. Report of the Executive Committee was then read by the Secretary. After which a number of addresses were made and resolutions adopted.

Officers elected for the ensuing year: HADEN CONGREGATIONAL, Esq. New-Bedford, President; Dea. JOSHUA BARKER, New-Bedford, Vice President; Rev. W. EATON, Middleboro, Secretary; Hon. Wm. BAURNE, Middleboro, Treasurer; Mr. JAMES SPURD, Middleboro, Auditor.

REPORT.

While the Executive Committee, in presenting their second annual Report, have occasion to acknowledge the good hand of God in preserving the lives of most of the members of this Society, they feel, there is a gloom cast over their present meeting by the death of their President.

Not only has the Society lost one of its most able and devoted members in the death of Joseph Bourne, but the Christian public has sustained a loss which will be long and deeply felt. In him was combined an assemblage of excellent qualities which endeared him to all the friends of Zion; gained for him the respect of his enemies, and fitted him for no ordinary usefulness in the Church of Christ. May his sudden departure stimulate us to "work while the day lasts." Though men, devoted to this good cause, in which we are professedly engaged, are annually removed by death, the cause still lies near the heart of Jehovah; and we may be assured, that it will yet rise and triumph over all obstructions.

Still, it is painful to reflect, that the cause of Domestic Missions is so slow in gaining a hold on the heart of the public; that so many objections should be made against an object so full of benevolence, which has such high claims on all our churches, and which ought, at once, to call into action the energies of the nation. But this should, in reality, be no discouragement to its friends. The most important Christian enterprises have ever had to encounter many obstructions. Great objects of benevolence are achieved only by patient, persevering and untiring efforts.

The cause of Foreign Missions which but a few years since, had to encounter the enmity and open revilings of its enemies, the incredulity, covetousness and apathy of its professed friends, has eventually obtained a glorious triumph; and is now moving forward, with a majesty, power and splendor, which throw into the shade every opposing obstacle, and bear down before it all obstruction. And before five years shall have passed away, we venture to predict, that a glory no less resplendent will be cast over Domestic Missions.

The object of our Society is one of no ordinary interest. It is to extend the means of salvation to thousands who are bone of our bone and flesh of our flesh, now perishing for lack of knowledge. It is a fact which ought to come home to the heart of all our churches, that there are extensive districts in this ancient and highly privileged State, where the inhabitants are almost as ignorant of the way of salvation, as the benighted Hindoo, or sable African; whose children live and die without scarcely ever having their ears greeted with the sound of the gospel.

There are towns in this State, where there are no churches of any denomination—no minister of Christ to comfort the afflicted—to teach transgressors—to point the dying sinner to the Lamb of God, or to offer up a prayer, amidst mourning relatives, assembled to bear to the grave their departed friends, and there are also twenty or thirty churches

dilapidated—destitute of all gospel ordinances and fast sinking into annihilation amidst the wide spread ruins around them; churches which can never be re-associated and brought into the enjoyment of gospel privileges, without efficient aid from their more favored brethren.

Besides, there are in this State, about 50 churches that are unable, after all the sacrifices they can make, to maintain among themselves the ordinances of the gospel without assistance from other churches.

Our object then is to sustain such feeble churches, till they shall gain sufficient strength to sustain themselves. Also, to explore those regions of moral desolations which have scarcely for a generation, been trod by a herald of salvation; and collect those fragments of churches, long since broken, and scattered and peeled, and furnish for them the ordinances of the gospel, and extend to thousands perishing around them, the means of salvation. This is our immediate, but not our only object. We expect soon to co-operate, through the State Society, with the Am. H. Miss. Society, in extending the blessings of life to millions perishing at the West. In the mighty valley of the Mississippi, extending 2500 miles from the Alleghany to the Rocky Mountains, are more than four millions of inhabitants, and it is destined soon to contain more than there are now within the U. States. But in this wide extent, you seldom see a temple erected to Jehovah or hear proclaimed the news of salvation. Here thousands and tens of thousands annually pass into eternity who have seldom, if ever, heard that there is a Saviour or an Holy Ghost. What a field is here opened for benevolent efforts! and it is even now white for the harvest. The Lord is preparing the hearts of these myriads to receive the gospel. And we do hope the day is near, when there will be annually a stream of life flowing into this valley of vision, even from the Old Colony Miss. Society. The object of our Society is first, to furnish the destitute in our own State, and then those at the west, with the bread of life. And can any object be presented of higher magnitude or which has more imperious claims on our benevolence? And what has been done to accomplish an object of such deep interest? The Am. H. Miss. Society has made a noble beginning, and is moving forward with gigantic strides. It is rapidly pouring the light of heaven into those dark places of infidelity and delusion which extend through the whole western region of our country.

But what has been done within our own State? Considering the small amount of pecuniary aid furnished, much has been done. Vice has been assailed in its strong holds, infidelity compelled to retire before the mighty influence of divine truth, many sanctuaries of God have been erected and the ordinances of the gospel instituted amidst the desolations of former generations. The weak have been strengthened—the disconsolate comforted—the poor the gospel has been preached, and sinners have been converted to God.

By the judicious measures and unceasing efforts of the Directors of the Mass. Society, the mind of the public has been enlightened on this subject, and many roused up to vigorous action. Fifty churches have been aided the past year, by the Parent Society in procuring the stated ordinances of the gospel; most of which, without such aid, might never have been able to call into requisition their own feeble resources and still have remained destitute of the regular institutions of the gospel. And to accomplish all this, only about four thousand dollars have been expended. So much good, we do not believe, has been accomplished, the past year, by any other benevolent Society, with means so small. The Directors of the Mass. Miss. Society do merit the confidence and deserve the thanks of all our churches. But what have we, as a Society, done? We have done something, therefore more than some other churches, that have done nothing. But how feeble have been our efforts and small our contributions, in comparison with the magnitude of the object!

But let us inquire what we are able to do. Within the churches connected with this Society, there are about 1700 members, many of whom are wealthy. But supposing, there are 500 of this number too poor to do any thing, and 400 more able to give annually only 50 cts. each. We have 800 remaining. Let these contribute, upon an average, only one dollar each; and we have a thousand dollars raised annually for Domestic Missions. And will any person pretend, that the 1700 who compose our churches are not able to raise this sum? We are able. Nothing is wanting but a disposition.

Let us then pass to a view of our obligations. The magnitude and importance of the object impose a high obligation. There are in this part of the State wide spread moral desolations,—many immortal souls under our own eyes, who will go down to death, without ever being told, by a minister of Christ, that there is a heaven or a hell, unless we hasten to send them the gospel.

But what heightens, immeasurably, our obligations, is, God has given us the ability to furnish them with the means of salvation—ability to do this, without denying ourselves a single earthly good worth having. And if God has constituted us stewards to dispose of his bounty for the advancement of his kingdom, then there is a responsibility resting on us of tremendous import.

Besides, the destitute in our own vicinity are, in the providence of God, cast directly into the arms of our charity, and consequently, we are under higher obligations to supply their wants, than we are to supply the wants of any others—or than any others are to supply them. We do then become in an important sense, answerable to God for the blood of their souls that may perish through ignorance of the gospel. The feeble churches around us, belong to the family of Christ, and consequently to our family; and as such, we are bound to provide for them to the full extent of our ability; and if we do not, we "deny the faith and are worse than infidels." We are certainly able to provide for our own—to supply the wants of the destitute within our own region. This would be no more than an equitable proportion of the burden which must be sustained. But while the Parent Society has the past year expended 800 dollars within our limits we have not raised four hundred.

We do feel brethren, that duty on this subject is plain and urgent; that consequences are connected with it which will deeply affect the destiny of many for eternity. We do feel, that our churches have too long slept over the desolations of Zion—that we are now called upon by the great Head of the church to come up to this work with more feeling of heart and vigor of action. And did we possess, as we ought, the spirit of Christ, and love, as did the apostles, the souls of men, we should consider nothing too precious to be devoted to this cause, or ever cease our Christian efforts, lest these little rivulets of benevolence now beginning to flow, shall rise to the majesty of mighty rivers, bearing on their bosoms the blessings of salvation to every town and hamlet from the Atlantic ocean to the Rocky mountains, and the praises of Immanuel

be willing, if need be, to stand single and alone, as the subjects of the King of heaven, and bear with meekness the tauntings and reproaches of those who profane the institutions of God. But may we not hope for a favorable reception to our petitions, and anticipate as a consequence, a lengthening out of our national prosperity?

The alternative is a sad one indeed; and bears with a melancholy aspect upon our future prospects. If the present provisions of the Post office Law are continued, there is every reason to believe it will, ere long, be used as a "tuning wedge" to prepare the way for future encroachments.

What has been done in respect to the post office department, may be done in respect to every other, and thus the whole machinery of government be so contrived, as to shut out every conscientious Christian from taking any part in its administration. And where will these things end, but with the duty of the tax-gatherer to go through the land, and collect the revenue on the Sabbath—may compel men to work out their road tax on the Sabbath—may order trainings and military reviews to take place on the Sabbath—may compel citizens to sit, and constrain witnesses to attend on the same day. And where will these things end, but with the blotting out of its remembrance from under heaven? And who will be responsible? Every person must share the responsibility, who is not willing to exert himself to avert so dreadful an issue.

Chr. Mr.

* On Gen. vi, 7-12.

BOSTON RECORDER.

WEDNESDAY, DECEMBER 9, 1829.

LOTTERIES.

The Directors of the Bunker Hill Monument Association have voted, that it is inexpedient to sell any part of the land owned by the Association at present for completing the Obelisk; and have appointed a committee to petition the Legislature for authority to raise \$50,000 for that purpose by Lottery. We were totally unprepared for such a proposal so respectable a quarter. It is a monstrous step backwards, towards the legalized gambling of the dark days, which deserves and will receive the strong disapprobation of almost the whole community. The Building Committee, which made a report on the subject to the Board, speak of their "sacred duty to resort to all honorable means for accomplishing the glorious work which has been so laudably begun;" and then "seriously" propose a most inglorious mode of raising the money. They indeed speak of the Lottery as a "desperate resort;" and admit that, "abstractedly, there are serious objections to such a measure;" still, they propose the measure, and the Board adopt it, both will bear the shame till they wash it off. What nice distinctions the committee would make between "abstract" principles and practice, we cannot discern. "There are abstracted, serious objections" against murder & robbery; and common reasoners would infer that it is just and prudent to prohibit them by law, and dangerous to authorize them by legislative enactments in any case. But perhaps the friends of lottery wheels can tell us, how that which is corrupt when it is cast in, shall be innocent and salutary when it comes out.

There is no necessity for proving in detail, that the influence of Lotteries is highly demoralizing. The fact is well understood, and admitted by most people except ticket vendors and other speculators. The Legislature of Massachusetts has uttered a condemnation of the whole system in emphatic language, and their sentence has been approved throughout the Commonwealth. Lotteries must go down in New-England, with the slave-trade, duelling, and the other practices the enormity of which our fathers did not discover. We trust that the gentlemen concerned will reflect on the tendency of this measure, and voluntarily abandon it at the outset. If not, we trust that "Committees in Boston and other towns in the Commonwealth" will procure no subscribers besides the Directors. Or if the tables of the two houses should be loaded with petitions, we trust that "leave to withdraw" will be unanimously given on the first reading. We had rather the requisite sum should be taken from the State treasury to complete the monument, if the act were constitutional, than that the Legislature should recede from the high ground they have assumed on the subject of Lotteries.

MANUAL LABOR INSTITUTIONS.

A very interesting discussion was held before the Boston Lyceum, on Thursday evening last, on the establishment of literary and scientific institutions, in which the pupils might defray their current expenses by Manual Labor. The subject soon swelled into one of vast importance; and we believe many desires were entertained, that we might soon be able to test the truth of the positions there supported, by actual observation and experience. The subject is arresting attention also in many other parts of the country, and in some places they can tell us what has been done. We purpose to give this a place among the topics to which our columns are devoted.

SUNDAY SCHOOLS.

Three distinguished Judges, one of whom is on the bench of the Supreme Court, have given their pledge, to exert their influence and employ their talents in the cause of Sunday schools; and it is not among the least important signs of the times, that the influence and capacity of the Institution, should be forcing itself upon the consideration of the most wise and enlightened laymen in our country.

A very eminent lawyer, holding a place in the profession as respectable as is held by any member of it, in the Middle States, lately said—that unless something was speedily done to alter the character of our population, especially in cities and large towns—something by which moral education could be brought to influence the minds, and form the habits of the mass of the people—such a government as ours cannot endure; and that he knew of no adequate means now in vogue, to effect any perceptible change in this respect, but SUNDAY SCHOOLS.

Am. S. S. Magazine.

BOSTON JUVENILE LYCEUM.

The subscriber proposes opening, at the Columbian Hall, in Boston, a school for weekly and semi-weekly instruction in the NATURAL AND PRACTICAL SCIENCES, with their application to the Useful Arts;—to be fully and familiarly illustrated by apparatus, experiments, specimens, models, &c.

He is induced to take this proposal by the following considerations, viz:

1. Repeated requests from numerous teachers & parents.
2. A belief that visible illustrations, by the aid of apparatus, specimens, &c. are highly important, if not indispensable, to enable young minds to comprehend many of the subjects taught in daily schools, and they are calculated to give children a love for their studies.
3. The inconvenience and difficulty frequently mentioned and regretted by teachers of daily schools, of adding full courses of experiments, especially upon Chemistry, to the numerous charges already upon their heads, and the greater economy, as well as convenience, of having separate institutions for thorough experimental instruction.
4. The importance of providing young ladies and gentlemen, on leaving schools for daily instruction, with opportunities for retaining and extending their acquisitions.
5. A confidence that the Natural Sciences, when properly illustrated by specimens and experiments, will be selected by children as their most delightful amusements.
6. A belief that by presenting to children amusements, calculated to improve their intellects and hearts, their taste will be cultivated, and elevated above those pleasures calculated to dissipate and degrade their minds.
7. The fact, that among the numerous measures in the city to provide intellectual entertainment for adults, by the means of scientific lectures and other facilities, few provisions are made for similar entertainment for children.
8. The most certain, if not the only method, to enable adults to relish and comprehend the laws and works of their Creator, is to gratify their taste for them when children.

The instruction will be adapted to the minds of young people of various ages; and by dividing them into classes, according to age or attainments, it is thought the illustrations may be rendered sufficiently familiar to be interesting and profitable to young children.

To render the instruction familiar and practical, questions upon every subject to which it relates, and in a great variety of forms, will be asked of all the pupils; and those who are disposed will have an opportunity of making illustrations and performing experiments. Occasional excursions will be taken to visit those establishments in the city where the most interesting operations of art are performed, and the principles of science on which those operations are founded, properly explained. It is thought the circumstances should favor it, excursions will also be taken in the country, to examine the productions and beauties of nature. Provision will be made for all the pupils to deposit specimens of their own art and ingenuity, in drawing, painting, composition, and mechanism, as well as collections in Natural History.

For specimens of juvenile skill of superior excellence, small premiums will be awarded.

The aid of Mr. GRUND, and Mr. RUSSELL, is secured for the course on the MATHEMATICS, and ELECTRICITY.

The subscriber will give full courses of experiments and illustrations on CHEMISTRY, NATURAL PHILOSOPHY, GEOLOGY, and ASTRONOMY.

Tickets of admission to one course of lessons, or lectures, of twelve weeks, in lesson week, will be sold at the rate of twelve cents, and may be had at the Bookstores of Messrs. PARKES & MARVIN and CARTER & HERDE.

JOSIAH HOLBROOK.

From the Christian Watchman.

VALUABLE AMUSEMENTS FOR YOUNG MEN.

The Banks, Insurance offices, the Stores on our wharves, and most of the shops of English goods, &c. in our city, are closed at candle-light, and some of our youth, employed in these several places, inspire solicitude, how shall we spend our long winter evenings?—Not a few will point them to the Theatre, and others, to the tavern, or to the house of gambling; but in reflecting on the numerous advantages for moral and intellectual improvement, which now present themselves in our city, we think we can point them to methods of mental cultivation, far superior to the follies of the Theatre, the vices of the tavern, or the numerous enchantments of the billiard-room, or the card-table; to modes of spending time, which unite amusement with profit. Almost every evening in the week may be advantageously occupied. And to demonstrate the fact, we give below a list of the Lectures on Scientific Subjects, which are now in a regular course of delivery. The discussions are highly interesting, and are brought forward by men of real talent, and who are adepts in the theories which they advance. And when we consider the capacity for knowledge and advancement, which the human mind is capable of, and that youth is the time most auspicious for its expansion, we would affectionately recommend to our young men, an attendance on at least some of these Lectures, those most congenial with their taste, and most advantageous in their general professions. They will find their interest increase, as their information expands, and they will have subjects on which to reflect with advantage on each succeeding day. It will give them, too, an inclination for valuable reading, which will banish from their minds the airy visions of romance, placing in their stead the useful, the lofty in sentiment, or the grand in illustration.

Massachusetts Charitable Mechanics' Association.—A Course of Lectures on Natural Philosophy, one evening in the week.

Boston Mechanics' Institution.—A Course of Lectures on Philosophy, two evenings in the week.

Boston Society for the Diffusion of Useful Knowledge.—A Course of Lectures on Moral, Natural, Political and Legal Sciences, two evenings in the week.

The Boston Lyceum delivers Lectures on Astronomy, Natural Philosophy, Chemistry and Geology. The Lectures are once a fortnight.

Dr. GAY delivers a Lecture on Chemistry, every Friday evening.

Dr. KISS delivers a Course of Experimental Lectures on Electricity and Galvanism.

Mercantile Library and Reading Room, open every evening in the week, excepting Lord's-day evening.

NEW PUBLICATIONS.

The Spirit of the Pilgrims, for December, contains—**Communications:** William Whiston. Hints to a Young Minister on the use of the Personal Pronoun.—Reviews: Remains of Rev. Carlos Wilcox. Annotations on the New Testament, compiled from the best critical authorities, and designed for popular use; by J. P. Dabney.—**Miscellaneous:** The Experiment tried, or the Effects of Unitarian Ministries in England. Extracts from Jay's Exercises for the Closet.—**Notices of Recent Publications.**

Schools, Lyceums, Lyceum Seminary.—A pamphlet with this title has just been published in this city by Mr. Holbrook, which we would recommend to all the friends of Popular Education, for attentive perusal and circulation among all classes.

A new paper has been issued at Norwich, Vt. entitled the *Norwich Spectator*. It is under the editorial direction of Park Benjamin, formerly of this city.

HOLLIS PROFESSORSHIP.

A long time before the late document on the subject of Unitarianism, I had heard that a mighty effort was being made by the Unitarians of Cambridge College to rid themselves of the foulest blot which has stained any seat called themselves Christian, in this country. Owing to pressing engagements, and a full conviction of the utter futility of such an attempt on their part, I had not read either the Examiner or Register till within a few days. Having now a little leisure to devote to the subject, I shall hereafter notice as opportunity presents some of their statements and reasonings; for, such unmanly and unchristianlike attempts to screen the pernicious and sacred funds by evasion and falsehood, should not go unexposed.

PROGRESS OF TEMPERANCE.

Balls.—The Plymouth Memorial says: "We understand that at the ball of the Plymouth Band on Thanksgiving evening, ardent spirits and wine were entirely excluded. This is probably the first example of the kind, and since the days of the Puritans, and is worthy of imitation at every ball throughout the country."—Better still to convert the balls themselves into Temperance Societies and Lyceums.

Hartford Co. Conn.—The Temp. Soc. of this county met at New Britain, Nov. 18. It had been in existence only a little more than one month, and had increased the number of its Auxiliaries to 23, and the number of its members probably to 2000. A number of distilleries were stopped; some for conscience's sake, others for policy. The more serious retailers and tavern-keepers had begun to agitate, in good earnest, the question of right or wrong; some decided to abstain from the traffic, and others, that they might be able to do so, had sold their stock, and were endeavoring to get a respectable keeper in Hartford had determined to make a bonfire of the "stuff" in his bar. The eight partners in the mercantile establishment at New Britain (including all the present members of the parish) had a consultation soon after the Temperance meeting, and it resulted that they will sell no more liquid poison at their store, except as a medicine in cases of bodily harm or sickness. They had previously sold ardent spirit annually to the amount of "about \$5000 at a profit of nearly \$1000; yet not one of the partners objected to making this sacrifice."—Conn. Obs.

Amherst, N. H.—On the 28th ult. a Temperance Society was formed at Amherst, at a meeting of Young Men; and the constitution has been signed by above 70 of that class. In the evening an address was delivered by the Rev. Dr. Edwards, an Agent of the Am. Temp. Soc.—*Cub. abt.*

Westminster, W. P. Vt.—The frame of a meeting-house was raised in this parish in May last, on the site of a former one, which had been burned down, and no profane language was heard. Soon after, the militia company in this place met for their annual training, and a clear vote was taken to admit no more into their ranks. Natl's Appeal to the Temperance and Beecher's Sermon, read before the militia. The militia company have been excited and more than three fourths of our farmers have cheerfully performed their labor this season, without the use of this soul-destroying article. Our merchant also, at the request of the "People," in February last discontinued the retailing of ardent spirits, except as a medicine.

Brooklyn, L. I.—The Temp. Society of this village, formed in June last, has prepared and circulated 1763 copies of an address. Several of the clergy have come forward publicly in the cause. At a meeting last week, 60 new members were added. The Society previously embraced more than 100 members, including the Young Men's Society.

New-Haven County, Conn.—On the 1st inst. the 5th monthly meeting of the Temperance Society for the eastern district of New-Haven County, was held at the meeting-house in East-Haven. Reports were made by the delegates from various auxiliary Societies, which were most encouraging. The Society numbers already about one thousand, who have covenanted to abstain from sacrificing to the cruel Moloch, in whose embraces more than thirty thousand human victims are annually consumed.

ANNALS OF INTemperance.

At Lexington, Ky., two ladies were distributing tracts, they discovered in a small house the remains of a human body upon the hearth which had been nearly consumed. It was found to be the ashes of a Mrs. Monks, who there kept a little grocery in which the principal article was whiskey, and for some time had been in the habit of making it. Whether she fell upon the hearth, in a state of inebriety, or in a fit, cannot be determined.

House Burnt.—On the evening of Thanksgiving, a small dwelling-house at Hymus, occupied by Obad Bearce, was destroyed by fire. B. and his wife were drinking, having procured a bottle of spirits. After a while Mrs. B. crawled down stairs, to search for another bottle by the light of a fire-brand, and left it there on her return. The house burnt down and the inmates were dragged out of the flames by the neighbors.

RELIGIOUS SUMMARY.

Village Preaching in Burnah.—Mr. Wade mentions, in his Journal, that he occupies considerable time in preaching to the villagers in the vicinity of Manahyung. He speaks of twelve villages, to which he had endeavored to send the gospel of peace and salvation. By preaching to them the gospel of peace and salvation. In the upper part of Manahyung, God, he says, seems to have commenced a work; and at the suggestion of some of the people of that neighborhood, a zayat, or station for preaching, is erected. This looks like obedience to the command, "Go ye out into the highways and hedges, and compel them to come in."

Chr. Watch.

Travelling on Sundays.—The Lord Mayor of London has issued a notice, stating, that in consequence of complaints having been made of the disturbance experienced by religious congregations, from the driving of coaches through the city, during divine services on the Lord's day, committees would be appointed to take the number of those so offending, in order that the drivers might be prosecuted according to law.—What if our village coaches and stage proprietors were to take this occurrence into consideration, while thundering over the pavements of the near vicinity of our churches, to the great disturbance of the congregations?

W. Rec.

Sabbath Mails.—A meeting has been held at Rochester, N. Y., where, after discussion, a memorial to Congress was signed, asking them to *repeal the law* which requires the mail to be transported upon the Sabbath, which the Rev. Dr. Green opened with prayer. The Rev. Robert Baird, Agent for the Union, read a statement of the present condition of the Society, from which it appears that it is indebted principally for the benefit of the spirit missioners to the amount of \$40,000 for publications, besides the balance due for the Union house in Chemist street. The speakers at this meeting John Sergeant, Esq., William T. Dwight, Esq., the Rev. Wm. T. Brantley, of the Baptist Church, Theodore Frelinghuysen, Esq., Senator of the U. S. from New Jersey, and the Rev. G. T. Bodell, of the Protestant Episcopal Church. The Philadelphia, which gives us this account, tells us further what was said, but is silent as to what was done.

Am. Sunday School Union.—On the evening of Dec. 1st, a numerous meeting was held in Philadelphia, to promote the objects of this institution. Robert Estlin, Esq., was appointed chairman of the meeting, which the Rev. Dr. Green opened with prayer. The Rev. Robert Baird, Agent for the Union, read a statement of the present condition of the Society, from which it appears that it is indebted principally for the benefit of the spirit missioners to the amount of \$40,000 for publications, besides the balance due for the Union house in Chemist street. The speakers at this meeting John Sergeant, Esq., William T. Dwight, Esq., the Rev. Wm. T. Brantley, of the Baptist Church, Theodore Frelinghuysen, Esq., Senator of the U. S. from New Jersey, and the Rev. G. T. Bodell, of the Protestant Episcopal Church. The Philadelphia, which gives us this account, tells us further what was said, but is silent as to what was done.

St. Lawrence County, N. Y.—This county contains 30 Presbyterian and Congregational churches, and but 12 ministers to supply them. These churches have recently been visited by an agent of the Western Ed. Society, and the amount subscribed and proposed to be given by them annually, for the support of the churches, is \$1000, in cash and other articles, is \$1000; with some subscriptions for the present year, in a few instances, in consequence of previous engagements. Fourteen beneficiaries have been added the past year, within the limits of this county; and others are expected to apply for patronage. Nine hundred dollars have been raised, and are placed in the treasury of the year, by the people of this county, for the Bible cause; \$500 dollars for Bibles circulated in this county; and \$400 as a donation to the Am. Bible Society, to aid in the great object of supplying the nation. Sabbath schools are flourishing in nearly every town. Suitable efforts are making for the circulation of Tracts.

Frontiers of Georgia.—The Rev. T. F. Scott writes from Hall County, Nov. 5, "This is indeed a memorable day for the people of this county. We must admit that God is doing wonders for the salvation of souls, and that the gracious rain has just commenced to descend." At a camp meeting which commenced Oct. 15th, 25 persons were admitted to the visible church.

Donations to the American Board.—In the month ending Nov. 15th, \$7,212.56; of which \$5,693.92 was from Auxiliary Societies.

Rev. J. J. Robertson, an Episcopal Missionary to Greece from this country, has arrived at New-York from Smyrna.

It appears from a statement in the Albany Daily Advertiser, that there are 16 churches in that city, viz: 4 Presbyterian, 2 Reformed Dutch, 2 Episcopal, 2 Baptist, and 1 of each of the following denominations: United Presbyterian, Reformed, Lutheran, Methodist, Catholic and Universalist.

ORDINATIONS, &c.

Ordained.—As an evangelist, at a special meeting of the Congregational Church, in New-Haven, N. Y. Mr. J. D. MITCHELL, a native of this country, was ordained, by the Rev. Dr. Lansing. It is understood that Mr. M. will labor somewhere in the Southern States.

Nov. 10th. The Rev. ASA MAHAN was ordained over the Presbyterian Church in Pittsfield, N. Y. Sermon by the Rev. Dr. Fennie, of Auburn.

The Rev. ORLANDO G. THAYER was installed over the Congregational Church in Bradford, N. H. Sermon by Rev. Mr. Bouton, of Concord.

Nov. 23d ult. Rev. SILAS PRATT was installed by the Presbytery of Rochester, Pastor of the Presbyterian Church in Chili, N. Y. Rev. Mr. James of Rochester preached the Sermon.

Dedication.—The new Meeting-house belonging to the first Congregational Church and Society in Westminster, (W. P. Vt.) was dedicated on Thursday, Nov. 12th. In introductory Prayer by the Rev. Hosea Beckl, of Danvers; Delicately Prayer by the Rev. Sylvester Sage, of Westminster, (F. P.) Sermon by the Rev. Timothy Field, Pastor of the Church, from Ps. 93, 5. [See "Progress of Temperance," p. 18.]

The Baptist Meeting-house, recently erected in Hingham, was dedicated on Thursday afternoon, Dec. 3d. Introductory prayer, by Rev. Mr. Jackson, of Charleston; Selections from Scripture, by Rev. Mr. Knowles; Dedicationary Prayer, by Rev. Mr. Malcom; Sermon, by Rev. Dr. Sharp; Concluding Prayer, by Rev. Mr. Putnam, of Marshfield.

NOTICES.

Ordination at Cambridge.—The ordination of Mr. N. Adams, Junr., as Colleague Pastor, with the Rev. Dr. Holmes, over the First Church in Cambridge, and minister of the newly formed Shepard Congregational Society, will take place on Thursday the 15th current.

Nov. 23d ult. The Society for the promotion of the cause of the pupils, and all friends of Sabbath Schools, are invited to attend. A collection will be taken up at the close.

Per order, WM. MANNING, Sec'y. Baptist S. S. U. J. F. BUNSTAD, Sec'y. Boston S. S. U.

AMERICAN EDUCATION SOCIETY.

The Office of the Secretary having been removed to Boston, all communications addressed to the Secretary, or Treasurer, and donations of every kind, should hereafter be directed and sent to the Secretary of the American Education Society, No. 54, Washington Street, Boston, (near the Bookstore of Crocker & Brewster,) where the business of the Society will be transacted.

Editors of Religious Newspapers and other journals, who have been accustomed to notice the operations of the Society, are respectfully requested to send the above information.

By order of the Board of Directors, E. CORNELIUS, Sec'y.

SECULAR SUMMARY.

FOREIGN.

Affairs of the East.—London papers contain the news of the ratification of the Treaty of Adrianople by the Porte, on the 25th of September—of a special mission from Constantinople to St. Petersburg, in the hope of obtaining a modification of some of its terms;—and the separate Act supplementary to said Treaty, for arranging the affairs of Moldavia and Wallachia. The changes made by this Act are these:—The two Hospodars are to enjoy their dignities for life, instead of seven years, and are to govern without any interference from the Porte. The Sultan surrenders every thing in the left bank of the Danube, even to the privilege of allowing a Mahomedan subject to reside there, or to own land after the expiration of 18 months. He relinquishes all claim to tribute from the Principality, and there are no authentic accounts that this vessel has been heard from, since she was blown off from the Bar of Tanpico, on the 9th of September. It was reported that she returned to that port a few days afterwards, dismantled, but this account was contradicted.

Turkey.—A letter from Berlin gives a melancholy picture of the state of Turkey. The inhabitants generally it seems, even Turks as well as Christians, had, under the belief that the Russians intended to retain their conquests and keep them under their protection, showed a decided dislike to the Government of the Sultan; and it is feared, that when the Russians shall have withdrawn they will feel the vengeance of the Sultan, for the indifference or dislike evinced by them in the hour of danger.

Naim Bey, who arrived at Aleppo in the beginning of July, in order to accelerate the execution of various extraordinary taxes and contributions required to meet the expense of the Turkish war, was killed by some of the inhabitants on account of having attempted to enforce the payment by violent means.

The latest dates from Constantinople are to Oct. 2, all remained tranquil. Hali Pacha had been sent to St. Petersburg to negotiate with Nicholas for the remission of the indemnity of 10 millions of ducats. It was thought he would succeed. The Sultan sent the Emperor several magnificent presents—among them was a cloak of Ermine with an agraffe of diamonds, and tea shawls adorned with pearls and brilliants.

Greece.—The Grecian President has determined to send a Deputation to the Sovereigns of the three Allied Powers, to thank them for the protection afforded to Greece. Count Viatro will be the Envoy to London, M. Mavrocordato to Paris, and M. Coletti to Petersburg. A fourth nomination will take place for Batavia.

The Greek Senate has passed a decree for the establishment of a mint for the coinage of Grecian Money. The coins are to have the President's bust on them.

The Siamese Twins.—Much interest was excited in the Paris Academy of Science, by the announcement that the Siamese Boys would soon arrive in France.

Mr. Dawe, the artist, just deceased, is said to have realized £100,000, by painting the principal Sovereigns of Europe.

Disturbances still continued in the South of Ireland. Not less than 20 individuals were arrested in Dublin on the 21th, all charged with being concerned in the murder of Thomas Hamilton.

The Enterprise steam packet has left Calcutta for Bombay, with the ultimate intention of surveying the Red Sea, preparatory to opening a steam communication between Bombay and the Mediterranean.

Capt. Clark arrived at New-York on Saturday last, in 30 days from Vera Cruz. All was tranquil in Mexico. A great mortality raged among the Spanish prisoners at Tampico.

A report prevailed lately at Mexico of an attempt to poison a regiment. About 300 of the soldiers were in some degree. Success fell on certain individuals, and there were in consequence great commotions, & a mutinous spirit.

March of Improvements.—The [Canada] Welland Canal, was opened last week for the passage of vessels from Lake Ontario to Lake Erie. Vessels were towed by a steamboat to Chippewa, and on the next day sailed to Black River, and returned the day after to St. Catharines.

Steamboat navigation is about to be commenced on Lake Huron.

President's Message.—The mail contractors have engaged to transmit the message by express, free of expense, along the Atlantic coast from Maine to Louisiana. It was to be in Philadelphia last evening, at 11 o'clock, and in New-York at 8 or 9 o'clock this morning. It is calculated to deliver it in New-Orleans, (barring accidents) in six days after leaving the Capital in Washington.

Appointments.—Emmanuel J. West, of Illinois, is appointed by the President, Minister to Chili. He has sailed from New-York.

Stephen Charles, Collector at Elizabeth City, N. C., vice Asa Rogers, resigned.

Gen. Taylor, it is said, assumes the command of the Western & Gen. Scott of the Eastern department of the army.

Mr. Preble, Minister to the Netherlands, with his lady and family, and Mr. Daveaz, Secretary of Legation, and Mr. Longfellow of Portland, sailed on Tuesday last week from New-York for London.

The N. Carolina legislature has balloted three times for a Senator in Congress in place of Mr. Branch, without making a choice.

Mace a little further.—It appears that the State of Maine has been attempting to negotiate with the Penobscot Indians for the purchase of their two lower townships. The reply of the Indians is spirited and much to the purpose.

Virginia Convention.—At the last address from Richmond, Va., it was stated, that the Virginia Convention of the 15th inst. could not predict the result of its deliberations. Judge Marshall had made his debut in debate. He spoke for some time, and the Convention with great enthusiasm, in the spirit of confidence, and showing the concessions which the East was willing to make for the sake of compromise.

Infidelity.—A meeting of Journeymen Mechanics and other Working Men of the fifth ward in N. York city, has declared an alliance with the political "Infidel Party," which fights under the banner of Fanny Wright.

The Haverhill Gazette states, that the disciples of Frances Wright, in Boston, have hired Julien Hall, as a place of meeting, and have invited *Abner Kneeland* to remove to that city and become their Lecturer. About twelve hundred dollars per annum, have been subscribed, to be paid in installments.

The amount of property insured by the Worcester County Mutual Insurance Company is upwards of nine hundred and ninety-three thousand dollars. In a few days it will probably exceed a million.

A Charleston, S. C. letter announces the arrival there of Mr. Allen, an Engineer, from the North, and who had completed, leaving the first five miles of the Rail Road near that city.

A steam boat has been launched opposite Philadelphia for the Atlantic Union Line.

The increased business of Vermont, particularly the trade of Lake Champlain, has induced the Directors of the Bank of the United States to agree to the establishment of a Branch in that State.

Newburyport Lyceum.—This institution was organized last week; Rev. Dr. Dana is the President.

A Gazetteer of the State of Georgia has just been published, by the Rev. Abiel Schofield.

Snow Storm.—The Rochester paper of the 24th ult. says: the country between this and the Niagara frontier was visited with severe snow storms during the last week. At Buffalo, Batavia, Fredonia, &c. the snow was about two feet deep. The weather here has been cold, but we have had only two or three inches of snow at present. Much apprehension is entertained respecting the canal. Its closure at this early period, with such immense quantities of produce on hand ready to be shipped for the eastward, would be a serious misfortune.

The St. Louis Times, of the 14th ult. notices a fall of snow in that region, on the 11th to the depth of 3 inches.

The weather here recently been very cold at Yorkville, S. C. During our whole day water froze in the shade.

At Camden, on the 11th the river was very low, and there was no prospect of its rising immediately.

The Fire at Camden.—We have at length some particulars of the late fire at Camden, S. S. It commenced about 11 o'clock on the night of the 24th of November, and destroyed property to the estimated value of one hundred thousand dollars. The whole of the square on both sides of Broad, between King and De Kalb streets, was reduced to ashes. A letter says:—Twenty-one front buildings are destroyed, and eighty five in all, making, with goods, according to the best estimate at present, a loss of one hundred and fifty to one hundred and eighty thousand dollars. Of this not more (and it is supposed not so much) than twenty thousand was insured.

The Illness paper of the 23th ult. says: A Snow Storm, unparalleled in its severity at this early period of the season, occurred in Erie, Genesee, and the contiguous counties, on Tuesday and Friday of last week.

Press states, that the snow fell in that place to the depth of more than two feet. The stage came from Buffalo to Batavia on runners.

The Baptist Meeting House on Washington-street in Alexandria was destroyed by fire on the 22nd ult. About the time of the fire the columns of bridge Leander and Cashier, and the Velocity and Haxell were rolled off of three silver watches and several dollars in silver and paper.

Fire in Boston.—A large building in Langdon Place, North End, was burnt on Sabbath evening, owned by the heirs of the late Robert Thompson, and occupied by Mr. Jas. Francis, as an extensive book-binding establishment. We understand the building was partially insured, and that Mr. Francis was insured to the amount of \$1800. His stock was estimated at \$2000.

A stable in Roxbury was burnt on Monday morning last, owned by Mr. John Hummelwell. It is attributed to design.

The Hornet.—We are sorry to state, says the N. Y. Mercantile, notwithstanding the reports to the contrary, there are no authentic accounts that this vessel has been heard from, since she was blown off from the Bar of Tanpico, on the 9th of September. It was reported that she returned to that port a few days afterwards, dismantled, but this account was contradicted.

Melancholy.—The Tallahassee Floridian of the 17th ult. confirms the report of the loss of the schr. Magnolia, off St. Rosa, with every person on board except A. Cunningham, a passenger. The persons lost were twelve in number, viz:—Capt. Ray, wife and child; J. Coleman, from N. O.; a Prussian, from do.; T. W. Holt, of Va.; J. Winstery, of N. O.; Mr. Pray, mate from Boston; crew 4, names not known.

Boston. Gaz.

Key West.—A letter from this island,

